

THE
LADY'S PRECEPTOR.

OR, A
L E T T E R
TO A
YOUNG LADY of DISTINCTION
UPON
P O L I T E N E S S.

Taken from the FRENCH of the
ABBÉ D'ANCOURT,
And Adapted to the
RELIGION, CUSTOMS, and MANNERS
of the ENGLISH NATION.

By a GENTLEMAN of CAMBRIDGE.

————— Adorn'd
With all that Earth or Heaven could bestow,
To make her amiable : — On she came,
Grace was in all her Steps, Heav'n in her Eye,
In every Gesture Dignity and Love.

MILTON.

L O N D O N :

Printed for J. WATTS: And Sold by B. DOD at the
Bible and Key in Ave-Mary-Lane, near Stationers-Hall.

MDCCXLII.

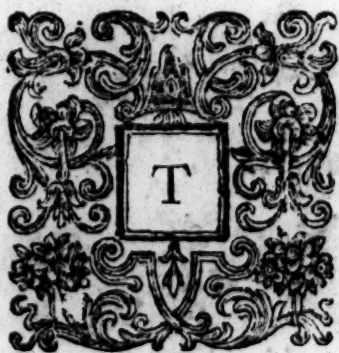
[Price 1s.]





To Her HIGHNESS the
LADY AUGUSTA.

MADAM,



THE Author of the following Performance does not presume to Inscribe it to Your HIGHNESS, under the Supposition of Your wanting any Assistance towards the due forming of Your Mind and Manners, or inspiring You with the Love of true POLITENESS, foreign to that of Your own Preceptors, and the Illustrious Example
A 2 of

DEDICATION.

of that most excellent and accomplished PRINCESS who gave You Birth. No, Madam, it is only to implore Your Patronage of it, in order to give it a Weight with such others of Your Sex, to whom it may, I hope, be of some Service in those Respects.

I am, Madam,

Your HIGHNESS'S

most Obedient

and most humble Servant,

The AUTHOR.



THE
CONTENTS.

O F POLITENESS <i>in general.</i> Page 1	
Of POLITENESS <i>in RELIGION, and</i> <i>against SUPERSTITION.</i>	4
Of DEVOTION.	6
Of BEHAVIOUR <i>at CHURCH.</i>	ibid.
Of the DUTIES <i>and DECORUMS of Civil</i> <i>Life.</i>	8
Of BEHAVIOUR <i>to our SUPERIORS.</i>	ibid.
Of CONVERSATION.	10
Of COMPLAISANCE.	11
Of FLATTERY <i>and SERVILITY,</i>	13
Of APPEARING ABSENT <i>in COMPANY.</i>	14
Of CONTRADICTION.	ibid.
Of CALUMNY <i>and DETRACTION.</i>	15
Of VAIN-GLORY.	ibid.
Of PREJUDICE.	16
A 3	Of

C O N T E N T S.

<i>Of being too</i> INQUISITIVE.	Page 17
<i>Of</i> WHISPERING <i>and</i> LAUGHING <i>in Com-</i> <i>pany.</i>	19
<i>Of</i> APPLAUDING <i>and</i> CENSURING <i>People</i> <i>rashly.</i>	ibid.
<i>Of</i> MIMICKING <i>others.</i>	21
<i>Of being</i> BLIND <i>to what gives us</i> Offence.	22
<i>Of</i> GALLANTRY <i>from the</i> Men.	23
<i>Of</i> FRIENDSHIP <i>with</i> Men.	24
<i>Of</i> LOVE.	25
<i>Of</i> MATRIMONY.	26
<i>Of</i> DUTY <i>to</i> PARENTS.	29
<i>Of</i> PRIDE <i>and</i> CONDESCENSION.	30
<i>Of true and false</i> NOBILITY.	31
<i>Of</i> SELF-CONCEIT <i>and</i> Love <i>of</i> VANITY.	33
<i>Of</i> HUMILITY.	35
<i>Of</i> AMBITION.	36
<i>Of</i> AFFECTATION.	37
<i>Of</i> Going <i>to</i> Court, <i>and</i> Courtiers.	38
<i>Of</i> INSINCERITY.	39
<i>Of</i> FRIENDSHIP.	40
<i>Of</i> doing GOOD OFFICES.	42
<i>Of</i> RAGE <i>and</i> ANGER.	43
<i>Of</i> GENTLENESS <i>and</i> MODESTY.	45

Of

C O N T E N T S.

<i>Of Keeping</i> SECRETS.	Page 46
<i>Of Placing a</i> CONFIDENCE <i>in others.</i>	48
<i>Of</i> VISITING.	49
<i>Of</i> EGOTISM.	50
<i>Of the</i> IMITATION <i>of Others.</i>	51
<i>Of</i> COMPLIMENTS <i>and</i> CEREMONY.	ibid.
<i>Of Asking</i> QUESTIONS.	52
<i>Of</i> BEHAVIOUR <i>towards rude young Fellows.</i>	53
<i>Of</i> RIDICULE.	ibid.
<i>Of trusting to</i> APPEARANCES <i>and</i> REPORTS.	54
<i>Of</i> HOPE <i>and</i> BELIEF.	55
<i>Of</i> IDLENESS.	ibid.
<i>Of appearing often in</i> PUBLIC PLACES.	56
<i>Of</i> HOUSWIFRY <i>and</i> FRUGALITY.	57
<i>Of the</i> LEARNING <i>proper to a young</i> LADY.	58
<i>Of</i> LETTER-WRITING.	59
<i>Of the</i> CHOICE <i>and</i> ENTERTAINMENT <i>of</i> BOOKS.	60
<i>Of</i> DRESS.	62
<i>Of</i> BEHAVIOUR <i>at</i> TABLE.	65

Of

C O N T E N T S

Of ASSEMBLIES, OPERAS *and* PLAYS.

Page 66

Of PLAY.

67

Of SELF-CONVERSATION.

ibid.

Of CHARITY.

68



T H E



THE
LADY'S PRECEPTOR.

Of POLITENESS in general.

POLITENESS, Madam, is an Accomplishment of so singular a nature, that the less People have it, the more they generally think they have it. Every one judges of it agreeably to his own Fancy, Taste, and Disposition: Some by Caprice, and the wild Conceits of a vitiated Imagination; others by Reason, and the Dictates of a happy Genius refined by a good Education. The Ladies are always ready to determine upon the Point; and who dare appeal from their Tribunal?

What has hitherto appeared in publick upon this Subject, are either Precepts too general, which afford not sufficient Instruction, or Trifles too minute and too well known to have any regard paid them. There are many fixed Rules, 'tis true, for the Conduct of Life, but then there are many likewise which are arbitrary, and which vary with Places, Times, Circumstances and Persons.

Two celebrated *Italian* Authors have professedly treated of Politeness, *La Casa* in his *Galatea*, and *Castiglione* in his *Courtier*; though Theirs are rather Discourses upon the impertinent Ceremonies customary in *Italy*, and general Precepts relating to Civility, than Treatises instructive in true Politeness; but in this Country, Madam, to be too polite in those Respects, is the greatest Unpoliteness.

You will here, Madam, find a Variety of Maxims with regard to all the *Devoirs* of one of your Sex and Situation in Life; Maxims of Practice drawn from many incontestable Truths, which I here take for granted, and which are the very Basis of the Philosophy of the Manners.

I shall not endeavour, Madam, to recommend myself to your Approbation by either a laboured Stile, or a Novelty or Delicacy of Sentiment; that would be useless, and indeed ridiculous where the Business is to instruct: A witty Moralist is seldom a Man of good Sense. I only aspire here after the Pleasure of persuading you into what I say, and of contributing something towards the Education of a young Lady, whose Relations are pleased to honour me with a share of their Confidence; and who, by her own Genius and graceful Qualifications, both engages the Attention and claims the Applause of all who behold her.

I don't presume, Madam, to lay before you this Epistle as containing Maxims which you have the least occasion for, or in order to alter any thing in your Conduct: No, fair Lady, I only present you with a Portrait, wherein you'll readily discover every Feature to be your own. They are Rules and Precepts towards whose good Reception I know not whether
of

of us two have contributed the most ; you by having practised them, or I by having made an Assemblage of them, to instruct others less enlightned, and less happy than yourself.

It is not enough, Madam, that your Virtue, joined with the Innocence of a tender Age, secures you against every thing that could in the least seduce you from Duty ; you must likewise guard against the Malice of an Age which is skilled in perverting what is pure and amiable in the most refined and irreproachable Conduct : You know very well how to do the Good, but it is not less necessary to know how to defend yourself against the Evil ; and none can be truly happy without being acquainted with both.

Although most of the following Instructions may serve in common for Persons of all Degrees in Life, yet I confine myself principally to the more general and common Duties and Devoirs of civil Life ; and if I sometimes soar above this Mediocrity, it is in order, Madam, to follow you, and to endeavour attaining to that Degree of Perfection, at which you seem to have already arrived.

What is the real Meaning that we frequently find so little true Education in young Ladies of great Families, I dare not positively affirm, but should be apt to conjecture that it sprang either from their Mamma's being too much enamoured with the World, and desirous to appear young as long as possible ; and therefore giving themselves no farther Concern about their Education than barely keeping them at a distance, as disagreeable Witnesses of their Age ; or else from their not caring to lie under that Restraint in their

own Conduct, which was necessary towards setting a proper Example to their Daughters.

Your Stars, Madam, are more propitious; many who observe you, are in the highest Admiration at the refined Manners and polite Address, so much above your Age, which you are Mistress of, and for which you are indebted to the best of Mothers, who has taken sincere Pains both to cultivate your natural Talents, and to supply you with good Principles; a grateful Return to which you have generously made, by applying your Attention in order to draw useful Remarks and seasonable Reflexions from thence, and to acquire a just Discernment in Things.

Virtue and Merit are not always in the Retinue of the Great; but 'tis amongst them more generally than amongst others that Civility, Politeness, Delicacy of Behaviour, and Purity of Manners dwell, and from whom we ought to take our Models for Imitation; but then remember that these are a kind of Diamonds which must be often searched for amongst Glass; you know what I mean by this Expression, because you know that the Poms and Gaieties of Life often prove Obstacles to the Duties of it, and we may say of True Politeness, that

*Tho' boasted of by all, by few 'tis known,
Most for the Brilliant wear the Bristol Stone.*

Of POLITENESS in RELIGION, and against SUPERSTITION.

THE first and most important of all the Instructions I beg leave to present you with, Madam, is that which relates to your Duty towards Heaven. Religion is the Knowledge of what is required of

As from our Creator, communicated to the Mind by Reason and Revelation, and rooted in the Heart by Divine Affection. 'Tis a Principle which soars above mere Nature, in order to search out and adore the Lord of Nature; and whereby we are instructed how, by a due Submission to his Laws, and by the Practice of Justice, Gratitude, and the other Virtues required of us in his revealed Will, to secure to ourselves that eternal Felicity which the same Revelation gives us an Assurance of. The whole Conduct of yourself through Life ought to be regulated by Religion; every Movement of your Mind, your Thoughts, Talents, Manners and Studies should be agreeable to that, and should be all employ'd in the Service of the Supreme Being, not only as the Prince of all Perfections, but likewise as the ultimate End which we ought to aspire after in order to Happiness. A young Lady without Piety, and a religious Reverence towards Heaven, is a kind of Monster in the World. You ought to love God then from the Motives of Obligation and Gratitude, and to fear at the same time the Severity of his Justice; but be sure to avoid entertaining any of those gloomy and enthusiastical Apprehensions of him which represent him always in Wrath, and with his Thunder about him, for the Destruction of Mankind. As you had the Felicity of being born a Christian, you have all the Reason in the World to rely on his Mercy, and to throw off those servile Terrors which only tend to diminish that Affection towards him, which you should above all things preserve in Purity and Vigour.

I shall not say any thing to you, Madam, with regard to the Duties of Conscience; that is the Business of

of a Spiritual Tutor rather than of a *Worldly Sage*, as you have sometimes been pleased to stile me: You'll however permit me just to hint my Sentiments upon what appears right or wrong to me in the common Practice of Devotion.

Of DEVOTION.

NOTHING is more hidden than true Devotion, it being lodged entirely in the Heart, whilst the false and affected is quite the Reverse, studying nothing but Exteriors in order to appear what it is not, and assuming an Authority of reforming every thing but itself. I would advise you to have a particular Guard against People of this Character; Hypocrisy is in high Mode and Practice amongst us at present, and it requires no small Degree of Sagacity not to be deceived by it, or mistake it for its opposite Virtue.

However good and wise you may naturally be, yet be sure always to remember that the Moral Virtues, without Faith and Religion, are Branches lopt from the Parent Tree, and will in the End wither and perish; and therefore make it a chief Business in your Youth to be well grounded in the Articles and Principles of your Profession.

Of BEHAVIOUR at CHURCH.

TO behave with Modesty, Madam, is requisite every where in a young Lady, but more particularly at Church; I would therefore advise you against the fashionable Practice of gazing about to find People to curtsy to; though when others make the same Compliments to you, I would have you return 'em without laughing or talking. The church is not a Place
for

for courtly Ceremonies; 'tis a Temple set apart for the Service of the Supreme Author of all Things, where nothing should enter but Respect, Silence, and Devotion; fly therefore all those other Distractions which are quite the Opposites to these Duties, remembering always that whatever Incense is offered up by the Tongue is unprofitable and vain, unless the Heart and Mind entirely concur with it.

During the Time of Sermon always behave with Gravity and Attention, which is a thing too much neglected by young Ladies of this Age, who come to Church merely to see and be seen, and would be ashamed of nothing so much as to remember even the very Subject that the Gentleman in the Pulpit had been upon; sometimes indeed they will vouchsafe to attend a little, but 'tis only in order to make ill-natured Remarks on the Preacher, and to shew how much better Criticks than Christians they are. This may sit well enough on an Atheist or Free-thinker, but is insupportable in a young Lady, who ought to manifest Respect and a Desire of Information. You are not obliged to pass Judgment upon the Performance, but rather to profit by it. Another Particular allied to this, which I would at the same time caution you against, is the attempting to dogmatize, or form Difficulties with regard to Religion, which is a dangerous Undertaking, and often carries People farther than they at first imagined. Neither is it the Business of one of your Sex, Madam, to concern themselves about the Rites and Ceremonies of the Church she adheres to, nor to separate from the Established Worship through a Spirit either of Opposition or affected Delicacy, as if what was common was beneath
her

her Regard, and did not keep pace with her more refined and exalted Piety.

Of the DUTIES and DECORUMS of Civil Life.

I COME now, Madam, to enter upon a Detail of the Duties and Decorums of Life, which is indeed inexhaustible, as the different Occasions for your acquitting yourself well in this Respect are infinite. There are Rules for all our Actions, even down to *Sleeping with a good Grace*. Life is a continual Series of Operations both of Body and Mind, which ought to be regulated and performed with the utmost Care, and of which the Success frequently depends on those with whom we live and converse, who put a good or bad Construction upon them, agreeable to their own way of thinking, or to the Disposition or Affection they have towards us. You ought always to consider the Sex, Age and Quality of all you converse with, in order to behave towards every one in a manner most agreeable to their respective Situations. To your Superiors you owe Submission and Respect ; to your Inferiors, Affability, Bounty and Compassion ; to your Equals, you are indebted Complaisance and Civility ; and a good Example to all.

Of BEHAVIOUR to our SUPERIORS.

AS much the greatest part of the Decorums of Life relate to those who are above us, and as it is a more arduous Task to keep well with them, than with others of an inferior Rank, I shall frequently speak to you upon that Point in the Course of this Epistle.

The more elevated above us that any one's Situation is, the more agreeable is their Friendship and Society to us; but then we must consider that, in order to maintain this Correspondence, we have more Devoirs to render them, and more Management to conduct with, than with those of the same Rank and Fortune with ourselves. I am very well convinced, Madam, that this is your Case, and that Persons of a superior Station to your own are fond of your Conversation, and endeavour to cultivate a Friendship with you; but take care of being dazzled by the Approbation they express of your Conduct, as well as by the Applauses they give your Wit and Understanding. These are illustrious Testimonies, which you ought to receive as the Effect of their Civility; and you should put a Check to the Vanity they might otherwise create in you, by modestly imagining that they were rather Intimations of what you ought to be, than Encomiums of what you really are. Although, therefore, in answer to any Commendations of this nature, you may say, *that you are ignorant by what means you have obtained the Honour they do you*; yet let me advertise you, that there is often more Beauty in a respectful Silence, than in a middling Reply. It is by no means necessary for young Ladies to speech it, and for three Words of Praise to make a Thanksgiving of Fifty.

If Persons of the Condition I have been speaking of, should, upon any particular Occasion, or Juncture in Life, say any thing to you that favours either of Roughness or Impertinence, make no answer to it at all, unless at the same time you can produce a very good Reason, either to appease or undeceive them.

C

When

When they speak to you, pay a modest Regard to them, and let your Answer be distinct, and without the Appearance of being absent with regard to what they ask of you ; but never let the Ambition of pleasing them induce you to quit your own Character, nor give yourself any trouble to gain their good Graces, if it must be done at the Expence of another Person. If they happen to say any thing before you, which gives you pain, and is by no means agreeable to you, behave as if you had heard nothing of the Matter ; your Countenance, vermilioned over with an innocent Bashfulness, would be more eloquent than any Expressions you could make use of. If any Man, let his Quality and Situation be never so high, should attempt improper Familiarities with you, it is unnecessary to advise you to reject every thing of that nature ; but you may do it however, without saying any thing that is shocking or ill-bred, and excuse yourself with a Modesty that your Refusal, if possible, may not seem to deviate from the Respect you owe his Condition : I am well assured that this is the most effectual way to procure Returns of Respect from him, and to prevent his forgetting himself so much as to give you farther Uneasiness.

Of CONVERSATION.

BEFORE ever you speak upon any Topick in such Company, attend carefully to what you are going to say ; we often repent of having uttered a silly thing, because we won't give ourselves time to prepare and rectify our Thoughts before we let them escape our Lips. Speak very seldom, except when
pre-

previously applied to, unless you have any thing to produce, which you are sure will give pleasure, or which is necessary for the Company to be made acquainted with, and then utter it with Deference and Deliberation. If you undertake a Story at any time, don't run it out into a fastidious Length, or enumerate every tedious and frivolous Circumstance; and should it happen to be of a humorous and diverting Cast, don't be the first to laugh at it yourself, much less to such a degree as to put you out of Breath: This is a Behaviour too unguarded and indelicate, and betrays a want of Judgment, as well as good Education. Endeavour always to be acquainted with what are look'd on as the highest Places, that you may not either at Church, Table, or elsewhere, inadvertently take them up, where you ought to study other People's Conveniency before your own.

Wherever you are, imagine that you are observed, and your Behaviour attentively scanned by others all the while, and this will oblige you to observe yourself, and be constantly on your guard. Conversation is not only the Cement and Soul of Society, but it is likewise the Touchstone of Merit, Wit and Judgment: Talk little, but never appear speechless and disconcerted, like your young Creatures just come to Town from a Country Boarding-School, who resemble Birds got loose from a Cage, that know not where they are, nor how to dispose of themselves.

Of COMPLAISANCE.

BE always attentive and complaisant to those who address themselves to you in Company; appear with

a graceful Assurance, seasoned at the same time with Modesty and Chearfulness, and don't put them to the trouble of getting you to look at them. This last Rule is generally too grossly neglected, Madam, by young Persons of your Sex: Some make Grimaces, or appear absent, or under Perplexity, or else look another way; others again wear a too gloomy or reserved Aspect: All which are Marks of a defective Education.

When you speak to any one, never call them by their Names, especially if they are not your Inferiors; *Sir*, or *Madam*, being both more respectful and polite.

Remember always to ask as few Questions as possible, and only where there is a kind of necessity for it. The contrary Practice makes up the most part of some young People's Conversation, which generally is only giving other People the Trouble of informing them with what they ought to blush at not knowing before; and is therefore as imprudent with regard to themselves, as it is impertinent towards the Company.

As you are to be supposed then not to ask any Question without Reason, you should always express your self readily in doing it, in order to prevent any Judgment which might be passed on the Liberty you gave yourself.

As the Great, in each Character of Life, are fond of a little Flattery, they have generally things at heart which they would be transported that you should enquire of them about, and would be pleased to observe the Interest you take in them, and the Approbation you afford them.

Accustom yourself to a Tone of Voice, neither higher nor lower than is necessary to your being heard,

heard, listening always attentively to what is said to you, without appearing regardless, which hath something very unpolite and provoking in it; nothing being more ill-bred than to make a Person say a thing a second time, which we ought to have comprehended at the first. Endeavour that Chearfulness, Sweetness, and Modesty be always blended in your Countenance and Air, and let them be so habitual to you, that there may'n't appear any thing of Affectation in it. This is a Charm which is highly prevalent in winning People's Affections, and making one's Company desirable, whilst a cloudy Countenance is always ominous.

Of FLATTERY and SERVILITY.

BEHAVE with both a Deference and Complaisance, but carefully avoid Excess in each, lest you should be taxed with either Meanness or Flattery, the very Suspicion of which you ought to dread. These two mean and pitiful Vices are the Wages which blind Fortune bestows on her Votaries, and who generally boasts more Favourites than true Merit. Be likewise careful, in Conversation, not to make use of Expressions that are either obscure or bombast, but such as are clear, polished, and ornamented with obliging and affectionate Terms, which will engage all the Company in your favour, avoiding at the same time all Ambiguities, Equivocations, or Words of a double Meaning, as well as the low Jokes and insipid Rallery of those who falsely pretend to Pleasantry and Humour; all which is at present highly disapproved of in polite Assemblies. As to the Use of proverbial Sayings,

The LADY'S PRECEPTOR.

Sayings, when they are *à propos*, and not too frequently had recourse to, I am far from condemning it; they are a kind of Salt which season Discourse, and by means of which a great deal is said in a very few Words.

Of APPEARING ABSENT *in* COMPANY.

NEVER permit your Mind to be absent in Company, especially when you are amongst People of Rank and Distinction; but apply yourself entirely to what they are saying or doing, in order to speak or answer properly, and to let them see that you are not insensible of the Honour they do you in admitting you to their Conversation; avoiding at the same time the least Appearance of being tired, uneasy, or impatient in their Company.

Of CONTRADICTION.

PRESERVE your Mind always free from Prejudice, and open to Conviction upon reasonable Proof. The Spirit of Contradiction renders every one extremely disagreeable in Company, but more especially those of the Fair Sex. This vain Conceit of their own Opinion discovers them to have more Presumption than Prudence, and to be rather positive than polite; notwithstanding which it is in high Practice in the World at present, and frequently discernible even amongst Those who set up for Patterns of Politeness, and is therefore more vigilantly to be guarded against.

Of CALUMNY and DETRACTION.

AS the Conversation of the World, and especially that of the *Beau Monde*, runs very often upon Calumny and Detraction, endeavour always to shew, by your Silence, that you are not pleased with the Subject, or else generously undertake the Defence of the Absent, and at least say, that you don't question but were they present, they would be able to vindicate themselves, and produce Reasons for their Conduct: But upon this occasion avoid discovering the least Emotion in your Countenance, or Eagerness in your Expressions, and do it with such an Air of Freedom and Tranquillity, as may manifest that you are far from being prejudiced in the Case, but that Justice and Good-nature are the sole Motives of what you say.

Of VAIN-GLORY.

MOST of your Sex, Madam, who can see so very clearly into the Conduct of others, too rarely study, or become acquainted with their own: After they have been at the pains of portraiting, and hanging up to publick View the Faults and Imperfections of another, one would imagine they might stop there, as having gone a length sufficient; but no, They are not content with having accused others, but must justify themselves before they are accused, and lanch out into Encomiums upon the Excellency of their Conduct, without any body's requiring an account of it. Carefully avoid this Error, which is at present so very common; and if you cannot dispense with your
self

self from condemning the Conduct of others, pray don't be over-industrious in extolling your own: In doing the former, never shew the least Spirit of Rallery or Spleen, which only produces Resentment instead of Reformation; and with regard to the latter, how modest and decent does it look, pray, to set one's self up for a Model of Perfection? Believe me, Madam, very few will be so kind as to take us upon our own Words, but rather despise us for our Ostentation and Vanity; and then how mortified must we be, to find we are become the Jest, instead of the Idol of Mankind, and that after so much labour to make ourselves shine, we have only rubbed out the Lustre which we might have laid claim to before. True Merit is never attended with Pride and Superciliousness; to compliment ourselves, whilst we degrade others, looks as if we were conscious of our own Insignificancy, and had nothing but Outside and Ill-nature to make us conspicuous.

Of PREJUDICE.

THERE is another Foible too prevalent in many of your Sex, which is that of being passionate and warm about things which generally ought to be indifferent to you. A Dispute has arose, perhaps, between two of your Acquaintance, who are neither your Relations nor particular Friends; upon this you strike in with the first that endeavours to engage you, however slight reason you may have for so doing, without giving yourself time to examine into the Merits of the Contest, or the Justice of such a Prepossession. Once you have declared yourself, the
most

most weighty Reasons on the one side shall be suspected, at the same time that you justify the culpable Proceeding of the other; your too sanguine Passion determines instantly upon the Affair, and the Misfortune is, that by going so far, you don't even leave it in your power to return. Prepossessions of this nature betray a great deal of Levity, and too little Equity in the Disposition; and are likewise frequently the Cause of unhappy Dissensions in Families. Remember therefore, young Lady, to be always reserved at such Conjunctions, or if you can't avoid being concerned in them, suspend your Judgment however, and instead of being warm and eager in the Business, endeavour to gain each Party over to Reason; and accomplish, by that means, an Accommodation between them: A Conduct by far more honourable and praise-worthy than that which I have been inveighing against. The Mediation I here mention seems not, indeed, to be the Province of one so young, Madam, as you are; but you have already given such strong Instances of your good Understanding upon many Occasions, that there are none of your Friends but would readily commit their Cause to your Judgment and Decision.

Of being too INQUISITIVE.

NOTWITHSTANDING what I have said of the Necessity of an Insight into things, in order to the Attainment of good Sense, and rightly forming the Judgment, there are still some Occasions where one should beware of too much Curiosity, lest we either should prejudice our own Interest, or offend

D

others

others by indulging it. I have known People warmly repent their having penetrated into an Affair or Intrigue, whereby they had suffered no small Detriment, by going farther than they should have done. The Ladies, who have a much more lively Curiosity than us Men, generally push it to the Extremity, being charmed at getting acquainted with their Neighbours Foibles, without reflecting that they have greater of their own to correct. Nothing is more customary in the Commerce of the World, than the Wrongs of this nature, which we practise towards one another: If this same Curiosity makes you inquisitive to know the Cause of Peoples proceeding thus, I'll tell you, Madam. There is a kind of Habit and Correspondence between our Reason and our own Faults, so that they subsist together, without making War with each other; but when the Errors of our Neighbour come in question, our whole Reason is presently engaged against them, examines them with the utmost Severity, pursues them indefatigably, and condemns them without Mercy. Let me dissuade you then, from being inquisitive into things which there is no Occasion you should be acquainted with; for too much Curiosity always leads to Indiscretion, which is the most unfortunate of all Errors. Under this Head I would, likewise, advise you to avoid asking Questions about a Multitude of things which it is a Matter of Indifference to you, whether you are acquainted with them or not. When any one is reading a Letter near you, carefully shun casting an Eye upon it; or if alone in the Closet or Apartment of a Friend, never attempt to look into any Papers that
may

may lie on the Table, but keep your Eyes, as you would your Hands, from pilfering any thing there.

Of WHISPERING and LAUGHING in Company.

BEWARE of Laughing in Company without every one present being acquainted with the Occasion; it is likewise inexcusable at such a time, either to whisper yourself, or even to attend to others who would do the same to you, if you can possibly ward it off; but if that can't be done, either return your Answer aloud, or, if it be a Secret, none at all. The Rules of Politeness prohibit every thing of this nature, for the rest of the Company, upon these Occasions, have all the right in the World to think themselves the Subjects of your Conversation and Ridicule. All Laughing, Whispering, affected Nods, Grimaces, and half Speeches, of which the Subject is unknown, are the Height of Impertinence and Ill-breeding.

Of APPLAUDING and CENSURING People rashly.

WE are seldom over-pleased at hearing other People praised, especially if we ourselves have no Interest in it; when you are therefore in Company, whose Inclinations you are not perfectly well acquainted with, be cautious how you applaud any one of your own Friends, who is not theirs at the same time. You may think you have done your Friend a good Office by it, but, believe me, Lady, you have

only drawn down upon him all the Malice and Slander, that an envious Person or a secret Enemy is capable of. There is likewise often the same Imprudence in not approving of the Conduct of any particular Person, whom one of the Company speaks with Applause of; I have seen many People under great Perplexity, by falling into Errors of this nature before they were aware of it. The indiscreet Person who speaks, has always reason to doubt whether he shall please or not; the prudent Person who is silent, is sure he shall not displease. I remember an Accident which happened to myself, (so *Self*, you see, Madam, prevails even upon the very Preceptor, whilst he is reasoning against it) that I beg leave to offer as an Instance of this. Being newly arrived in a certain Town, and talking with a young Gentleman in the Street one day, his Lady, who was a very fine and agreeable Woman, happened to pass by us; I was at that time unacquainted with her, but taking particular Notice of her, as she went by, I turned to her Husband and said, *If that Lady be not an arrant Coquette, her Eyes do her a very great Injury*: He, smiling, took it as he ought; and she failed not afterwards to cast many agreeable Reproaches on me for the bad Opinion I had of her Eyes; notwithstanding which I was convinced, that I had talked inadvertently, and like a rash young Fellow: So true is it, that we can never be too cautious of what we say, especially when we are speaking of People that we have little or no Acquaintance with.

Of

Of MIMICKING *others.*

IF Rallery be an offensive and disagreeable Thing, much more so is Mimicking the Gesture or Speech of another, and which is seldom or ever done with Impunity. The Character of a Mimick is one of the lowest and most odious of any, and serves only to procure one a great many Enemies: 'Tis a Part fit only for a King's Fool to perform, who is to sacrifice every thing to his Master's Diversion. It is the Talent of the Stage never to describe either the Humour or Follies of People, without displaying Portraits of them at the same time. No one, especially of your Sex, Madam, will ever pardon a Treatment of that nature. There are but too many Fathers and Mothers, who are transported at these apish Tricks in their Children, looking on them as Marks of a superior Genius and Wit; but they are extremely mistaken in this, and ought to correct them for it, as a very dangerous Vice, and as what, in the future Course of their Lives, may bring them into many disagreeable Situations.

Take care of being so over-charmed, Madam, with the Conversation of young People of your own Standing and Condition in Life, as to despise that of Persons more advanced in Years, and experienced in the World, from which you may always draw considerable Advantage, and be instructed in those things which you could not, as yet, have learnt from Experience. There is a great deal, both of Prudence and Wisdom, in conquering the natural Repugnance

we

we have towards conversing with such disproportioned Company ; and we ought to reflect, that by this means we may acquire, in a very little time, what must otherwise be the Fruit of long Observation.

Truth holds the golden Mean between Flattery and Detraction, both which are equally dangerous Extremities you ought carefully to shun. Rather stifle a Jest at any time, than give the least Offence to any one by uttering it ; for right Reason will inform us, that we ought to study more how to avoid speaking evil of others, than how to acquire the Reputation of being Wits ourselves. As for Flattery, consider that it is compounded of Falshood and Injustice ; and that therefore he who attends to it, is generally the Dupe of a Knave, and a Liar.

Of being BLIND to what gives us Offence.

IT is frequently very advantageous to appear Blind to what gives us Offence : Suppose a Female Acquaintance should complain of your having done her an Injury, and begin her Revenge by loading you with Reproaches ; why if you stifle your Resentment, and take no notice of them, she'll be quickly appeased, and you'll have an Enemy the less. You must not judge of others, Madam, by yourself, who are naturally good, generous, and sincere. Consider that the Heart of Man is full of Dissimulation, sensible of Injuries, and always prompt to Revenge. You have happened to say something, perhaps, which one in the Company was offended at, without either intending it, or ever reflecting upon it afterwards, when you are surprised

surprised to find her embracing the first Opportunity of inveighing bitterly against you, in order to discharge her Resentment for the Offence you had inadvertently given her ; for this reason young People should not expose themselves too soon in the *Grand Monde*, but attend long to what others say and do ; make their Remarks on what is right or wrong in their Behaviour, observe the different Effects thereby produced, inform themselves what Qualities have procured such or such a Lady so great Reputation and Applause in the World ; and, in one word, search out the Ways which lead to Merit, and they'll be sure to arrive at it.

Of GALLANTRY from the Men.

IT would be in itself a Transgression of the Rules of Politeness, to entertain one so young and blooming as you are, Madam, with Discourses upon things of a very serious Nature ; I shall therefore leave them to your own future good Understanding, and proceed within the Limits I at first prescribed myself. In the next place, then, fair Lady, I would give you this Piece of Counsel, not to be greatly alarmed at a little Gallantry that may be shewn you, or a fine thing said to you by a Man of Fashion and Wit, upon which Occasion you may very well acquit yourself by a gentle Smile accompanied with a Blush, to shew that you are neither a Prude or Coquette ; but as this is a tender Subject, and very difficult for you to maintain properly for any time, make it your Endeavour to give a different Turn to the Discourse ; which laudable Piece of Artifice may serve to disengage

gage you, without lessening in the least People's Opinion of your Wit.

Although upon such Occasions 'tis certainly best to make no Answer at all ; yet, if it can't be avoided, take care that your Repartees be short, modest, and judicious ; in order to which you may venture to prophesy what handsome things you'll have said to you upon this Head, and consequently to consider beforehand what Answer you may the most properly make to them ; remembring always that your Modesty and Reserve have no Appearance of Haughtiness or Disdain, but be constantly seasoned with Sweetness and Civility ; not affected, but maintained equally by the Opinion they shall have of your Virtue and Severity.

Of FRIENDSHIP *with Men.*

YOUR Esteem and Friendship should be always bestowed on true Merit, that's to say, on those whom you know to be possessed of it, and have the Reputation of being so ; but if they should then happen to be Persons of our Sex, and such as would probably take advantage of your good Opinion of them, be careful of maintaining that strict Watch over your Eyes, Words, and Heart, that they may not in the least perceive you have any particular Regard for them, otherwise you have taken a dangerous Step, which may give them hopes of your going still farther. Such a Discovery would give room for Applications and Importunities, which might put your Virtue to a fiery Trial, and endanger your Reputation at the same time, whilst the rest of your Sex,
who

who saw and envied your superior Wisdom and Accomplishments, would give you less Quarter than they would to one who did not eclipse them so much. A Friendship of this kind is commonly stiled Esteem; but have a care, young Lady, lest it go farther than you intended it should. The Merit of a Man of Wit and Sense has a prevalent Influence on a Woman's Inclinations, and that Esteem which she suffered herself to indulge at first, is generally the Road that leads to her Heart.

*To him with whom you risk a Part,
At first, of your Esteem,
Once got that Credit in your Heart,
Love next his Due you'll deem.*

Of LOVE.

LOVE is a whimsical Passion, Madam, which deprives those of Wit who had it before, and inspires those with it who had never any till then. 'Tis an agreeable Declivity which has its Precipices and Falls; an Enchantment which flatters the Fancy, and gives a visionary Pleasure, but at the same time there is infinite Danger in being led by it. You, Madam, are young, rich and fair, and consequently have a thousand Occasions of loving and of being loved; but these very Advantages are what lay you under an indispensable Obligation to be more circumspect and reserved than others less happy in those Respects; consider that there is nothing more important in every State of Life, than to conduct yourself prudently with regard to our Sex; most of them take as much, nay, indeed, more Pleasure in being

E

thought

thought happy Lovers, and to gain Victories over the Fair, than in reality to do it : This is a Piece of Vanity built on the Notion, that the World must imagine them to possess some irresistible Accomplishments who could vanquish the most rigid Virtue, adorned with the brightest Beauty and Merit. It is, therefore, highly necessary for you, Madam, to avoid ever dropping an Expression that may flatter their Vanity, or give them a Glimpse of Hopes that they might succeed in their Pursuit; for as they have a greater Regard for their own Reputation than for yours, they will be always ready to take more than you ought to allow them. A Woman, who is willing to go as great Lengths in their Favour as she may do without Imputation, will be mighty apt to take a little Step farther, without being much startled at it. You may have shewn a Civility perhaps, or even some slight Piece of Complaisance, without thinking any thing more of the matter; but one of those presumptuous Sparks, who construes every thing agreeable to the Opinion he has of his own sweet Person, is a very dangerous Interpreter : He won't fail to make you think as he does, and will conclude, in spite of all your Precautions, that you intend to make him happy in time.

Of MATRIMONY.

IT has been justly observed, that young People of your Sex, who are suffered to be Mistresses of their own Inclinations, very seldom succeed in the nice and important Business of Matrimony. They are apt to surrender at the first Attack, without reflecting of what moment

moment it is to deliberate upon their Choice; they look upon Matrimony as the Period to the filial Subjection they are uneasy under, and as a State of more Freedom and Independency, than that which it delivers them from, and therefore rush into it with Transport the very first Opportunity. I have seen many, but alas too late! most cordially repenting that they had not left the whole Disposal of themselves, in this respect, to their Relations or Friends, who would probably have made a more judicious, as well as fortunate Choice.

Take warning, Madam, from such Examples, and form your Conduct upon opposite Principles; persevere heroical in the same Delicacy of Sentiments, which I have hitherto remarked in you, so as to tremble at the least Freedoms or Particularities with those of our Sex; and should a thing of that nature at any time overtake you, reproach yourself for such a Slip, and reflect that it bids fair for depriving you, not only of your Quiet, but of your Reputation likewise. In your present dangerous Situation, with Youth, Riches, and Beauty around you, it is of the utmost Importance for you to hide this rebellious Passion under the Mask of Good-nature and pure Civility; and above all to take care that your Eyes don't betray you, and treasonably publish the Sentiments of your Heart. As long as a Man does not think you have any particular Affections for him, he will attempt nothing but what you may easily repel; but should he discover your Foible, and be convinced of it from some Regard he has observed you to shew him, you ought the more to fear that the Knave has made a Conquest of your Heart; and at the same time he'll

become more intrepid, bold, enterprising and dangerous. In this Case, you ought to have Recourse to Absence for Relief, or at least to avoid ever being in a Place where he can possibly have the liberty of coming to an Explanation with you. But how to find a Remedy where there is not one? Why, truly I have only this to say, you must call in your Understanding to defend your Heart, and determine that as you had always hitherto been happily Mistress of it, so you would still continue to be; and never be put to the blush for the contrary by any one, You'll very probably be surpris'd at my talking to you in this manner; but believe me, Madam, you ought not to build so much upon your own Force, as not to call in the Succours of Counsel and Precaution. Young Ladies of your Character are often the most vigorously assaulted, because the most difficult Conquests are what Men of the most Wit and Delicacy delight in.

Many, especially those of your own Sex, Madam, will be frequently talking to you of Matrimony, and endeavouring to discover your Sentiments upon some Match or other that they want to propose to you; but beware saying any thing that may discover either your Inclination or Aversion, with regard to that in question. Though Dissimulation is not a very laudable Quality in general, yet in this Case you may be permitted a little; but be sure to conceal it prudently under the Appearance of Modesty and Submission; and inform them, by the little Perplexity you seem under in making an Answer, that you are not the Person to be consulted upon such a Head, but your Father and Mother, whose Will you shall always

ways make your own. Not, Madam, but I'll readily acknowledge, that as you are principally interested in an Affair of that Importance, you ought to have your Share in determining upon it ; Heaven having cast into your Lot an ample Measure both of Wit and Judgment, you'll here have an ample Occasion for them both. As to Fortune and Birth, you may rely upon your Relations and Friends to take care of these Particulars ; but as to Person, the Choice is entirely placed in yourself. If he be a very young Man, mark well what he is at present, and what he gives hope of being hereafter ; but in this case, guard your Inclinations against certain little Engagements that bewitch the Understanding, and banish the Thoughts of what is to come : If he be a Man arrived at Ripeness of Years, and is all at present that it can be expected he ever should be, inform yourself what his Manner of Life has been, whether he is one of Probity, Religion, good Conduct, and Reputation ; whether he be subject to any disagreeable Infirmary, or violent Passion : In a word, whether his Morals, Manners and Temper are agreeable to your own. Consult yourself well upon this Subject ; the Choice in question is for your Life, and in regard to which you cannot take too much Precaution, or too well concerted Measures.

Of DUTY to PARENTS.

ALTHOUGH you live as it were in the Nature of a Friend only, with your Father and Mother, who shew the utmost Tenderneſs and Affection towards you ; yet always preserve the highest Veneration

tion and Duty for Them : Honour them with a Love and Respect, flowing purely from the Fountain of Gratitude, which they have a just Claim to on account of the Benefits they have conferred upon you. Nothing is required of you by them, but what is agreeable to your own Inclinations, because they are persuaded you can do nothing amiss. They every day hear so much in your favour from their Friends ; such Encomiums upon your good Sense, Ingenuity, and Conduct, that there is nothing farther wanting to confirm them in their good Opinion of you ; it therefore only remains with you not to make an ill use of it, but to be always submissive, good, and complaisant to them, and officious to do them any Service or Pleasure that lies within your reach. At the same time be singularly careful never to let slip a Word, which may injure the rest of your Sisters in their Affection, in order to justify their Prepossession in your favour. Such a Procedure as this is a pitiful and malicious Effect of Self-love, which is the less equitable, as it covets all for itself, and would concede nothing to others. If their Temper or Humour should not, at all times, strike in with yours, acquiesce without the least Opposition or Murmuring, and have a religious Care of never complaining of it to others.

Of PRIDE *and* CONDESCENSION.

YOU are a Person of Distinction by Birth, which is an Advantage you contributed nothing towards yourself, and therefore never despise others for not being so fortunate in this respect as you are. Con-
verse

verse with those who are beneath you as if you was their Equal, and with your Equals as if you were beneath them, which will not only oblige them to give you your own Place, but each will willingly yield you Theirs. I know not a greater Mark of a mean Spirit, than those haughty Airs which too many of your Sex assume, with regard to that ridiculous Foppery of taking Place, as they call it, and of being particularly distinguished wherever they come. The general Rule is, that if we would have others shew a Respect to us, we should begin with shewing it to them first, and never exact more from them than they choose to grant us of their own accord. Observe then, without Envy, those above you, as you ought, without Contempt, those beneath you: But if our Birth or Dignity sets us superior to those with whom we live, we ought to make use of that Superiority as a means to procure us their Love and Respect, without being either a Restraint or a Burden to them.

Of true and false NOBILITY.

HIGH Birth is not always a legitimate Title to exalt us above others. True Nobility is not hereditary, but is purchased by eminent and personal Virtues; so that the Father does not transmit it to the Son, without at the same time entering into a tacit Contract with him, to act in the same manner as he had done before him, to merit and acquire it. The Man comes into the World naked, weak and ignorant; Time and Nurture give Strength to his Body, Science and Society form his Mind, whilst Experience and Reflexion teach him Wisdom; at length he
becomes

becomes sensible to Honour and Fame, and studies the Methods of attaining to them : He is taken notice of by the Prince or the Republick, who confer high Dignities on him, either to employ or reward his Virtue : If such a one be great by Birth, he becomes by this Conduct still more great ; if his Birth be obscure, he has the Advantage of being indebted to nobody but himself, for the Nobility he has acquired by such noble Actions, and is a thousand times more praiseworthy than those who are *Right Honourables* only by means of their Pelf, or the Atchievements of their Great Grandfathers ; and who are forced to patch up their Figure with the Relicks of the Dead, and rife Tomb-stones and Monuments for Reputation.

'Tis Virtue, therefore, only which can bestow Nobility ; Glory and Reputation exalts it, and gives it a Value in the Opinion of Mankind, who revere those who are clothed with such a Mark of Distinction : But there are many, too many, alas ! of our modern Nobles, who abuse, with Impunity, the Honours which are paid them, and the Good-nature of the Prince who permits it. Of this Number I reckon yon magnificent Lord, who boasts such a superb Equipage, and Multitude of Attendants, who happily finds himself in a Post of Command and great Employments left him by his Ancestors, without employing himself about any thing but his own Grandeur, or regarding any thing but what is subservient to his Pleasures, or flatters his Vanity. A true Nobleman is of a very different Stamp ; such a one does not content himself with the Dignity he found in his Family, but is ambitious personally to merit the Honour which by Birth he was Heir to.

He

He looks on himself as obliged to surpass in Virtue those whom he surpasses in Birth ; to be true to his God and his Prince, upright and sincere in all his Conduct, valiant upon every honourable Occasion, exact in all the Duties of civil Life ; and, in a word, to behave in such a manner as to be distinguished and respected by all who know him. I must here add, that a Man may be truly noble without ever being enobled, like one who is Master of a Profession, but does not enjoy the Privileges belonging to it.

Happy then He on whom Fortune bestowed Predecessors that were Great, and dignified in the World ; He, by his very Birth, has got half the way ; but still more happy He, who is blessed with Talents and Dispositions that stimulate him to aspire after the Qualities of a Hero, and has no occasion but for himself alone to arrive at that Height. I have made a kind of Excursion here in respect to Nobility, because I have frequently found you took pleasure, Madam, in talking of it, and in informing your self of the true Endowments People ought to possess in order to merit that Honour.

Of SELF-CONCEIT and Love of VANITY.

VANITY, which, pardon me, Madam, is so very common in your Sex, is a Poison that taints the brightest Virtues : 'Tis a Vice so much the more dangerous, as it generally cleaves to what is most excellent, abasing and corrupting it. Fly all Presumption with regard to your own Merit, and never suffer it to enter into your Imagination, that you are more accomplished than other People, more prudent,

F

more

more witty, or more refined, which is an Error that would carry you further than you might apprehend, and introduce a Disorder into your whole Conduct. Self-love, which is both the Parent and Nurse of Vanity, does not only prevail upon us to be too fond of ourselves, but inclines us likewise to despise others.

Never be in the least disconcerted at any one's complimenting you upon some good Quality which you are Mistress of. Think always that you merit whatever handsome things are said of you; but should you find you do not, let those Praises provoke you to emulate it; and at the same time turn not a deaf Ear upon Reproof, but invite your Friends to Freedom of animadverting upon any thing they shall think amiss in your Conduct.

The Generality of Men delight themselves in tainting the Minds of young Females, by Encomiums founded on nothing but mere Complaisance, which tend only to gain their Esteem and Confidence, and sometimes even their Heart too: This is a delicate Point; for young Girls who love being applauded, are but too ready to express a Gratitude towards those who have been their Benefactors in that respect. In this case, let a young Creature have never such strong Principles of Virtue, she furnishes the Enemy with Arms to combat her with Success; and I shall think her happy if she escape a Man of Art and Address, who knows how to turn this Foible to his own Advantage, in order to gain his Ends.

To prevent a Surprise of this nature, be more anxious to deserve Praise than to receive it; nothing can more sensibly affect a generous Soul, than the tacit Reproach she

she casts on herself when extolled for Excellencies, which she knows in her Conscience she does not possess. A fine Woman is so often told she is happy in every Accomplishment, that at last she persuades herself she is so; if she can avoid therefore this Weakness, and resist the Pleasure of hearing herself praised, she may be pronounced a Heroine indeed. Accustom not yourself therefore, Madam, willingly to receive, but rather to despise those soothing Adulations and fine Speeches, which are frequently made you only to see how far you relish them, and to find if you can be melted into Compliances by them. The Tranquillity of your Countenance, upon such Occasions, should shew how little you value them, whilst a little seasonable Rallery will often disconcert these mighty Orators, and make them afraid to return to the Attack.

Of HUMILITY.

BUT after all, Fair Lady, 'tis impossible to prevent your being sensible of the Beauty and Merit you are Mistress of; however, you should remember, at the same time, that there are an infinite Number of others who have more of both those Perfections, and who are still more humble and modest than yourself. I have known, in my time, several fine young Creatures, who seemed to be born for the Admiration of our Sex, and the Honour of their own, versed in every Branch of polite Literature, and capable of talking both sensibly and gracefully upon every Topick that occurred, yet not being blessed with a sufficient Degree of Modesty to sup-

port the Praises and Applauses paid them by the Men, give themselves up to Vanity and Self-sufficiency, which tarnished all that Splendor that promised at first to render them immortal.

Of AMBITION.

YOUNG Ladies who have Beauty, have likewise too often a great deal of Ambition; the Misfortune therefore which generally befalls them is, that they get into their heads chimerical Notions of Grandeur quite disproportioned to their Condition, feeding themselves with vain Hopes and imaginary Dependencies; and what renders their Disease incurable is, that they every where meet with Flatterers who profess themselves quite of their Opinion, and buoy them up in their pernicious Error. If they are Citizens, they would fain be Countesses; if they are Ladies of Fashion, they must be Duchesses; and, having no Friends to undeceive them, they are always miserable, because they can't content themselves with any thing below what their Ambition aspires after.

I have frequently observed, that those who are placed in Courts, and about the Persons of Princesses, are subject to assume an Air of Affectation and Contempt, which makes them look on every thing as unpolished and disagreeable, which has not the Air of that Grandeur they have been accustomed to: They think it would be a lessening of themselves to fall into the hands of a Husband of no higher Quality than their own, because they have often, perhaps, seen Princes at their Feet. You are not in this Situation, Madam; but let me tell those who are, that these are
Foibles

Foibles which they may easily correct with a little good Sense, and that they should never lose sight of the Mediocrity of their own Condition, for fear the Pleasures and Magnificence of another, which they only taste *en passant*, should make them entirely forget it, reflecting, that in case of a Reverse of Fortune, they would become Objects of publick Contempt and Rallery.

Of AFFECTATION.

AFFECTATION is an Error to which many young Persons of your Sex, Madam, are subject, especially those who reside in the Country: As they have but few living Examples for their Imitation, they endeavour to get what they can from Books, or, what is worse, form themselves upon very bad Models; hence their starch'd over-strain'd Countenances, their favourite Phrases, and their repeating ten times over, in a Quarter of an Hour, some Word or Expression that they have got a Notion is polite. Affectation mingles itself with all our Actions, and it requires Perfection to be entirely exempt from it. As we bring along with us into the World an infinite Number of Weaknesses and Defects, we should endeavour to conquer them by means of a good Education, and the Effort which Reason makes to throw them off. It is thus that a good Disposition, or Temper of Mind, is acquired, which is the Foundation of all the moral Virtues and Devoirs of Civil Life: The Affectation of a thing is a bad Imitation of it; and as the Temperament, or Constitution

tion of the Mind, contributes greatly towards forming the Characters of People, every one ought to stick by that, and whoever swerves from it only shews that she is less ridiculous for the bad Qualities she has, than for the good ones she affects to have.

Although you may be a perfect Mistress of any Art, or Accomplishment, never pique yourself upon it; or if you are desired at any time to sing, play or dance, don't let the Company sit long in Expectation, which is a very ill-bred, tho' a very common Practice, if you think you can succeed in what is desired of you, otherwise excuse yourself at once; but if they continue to press you, comply with their Requests in the best manner you can, and then no one can blame you be it well or ill. Another little Memorandum I would give you under this Head, is, that when you are present at any time where Musick is performing never to appear to beat time with your Feet, Hands or Head, as our City Belles do generally at an Opera, which is a masculine and indelicate Behaviour.

Of Going to Court, and Courtiers.

AS a Lady of your Fashion, Madam, can't avoid going sometimes to Court, there is a good deal of Care required to turn it to your Advantage. A great many things, with regard to Good-breeding and Behaviour, may certainly be learnt there; but there are likewise a great many Follies, which it would be culpable to copy. Most part of your People of Quality, both Men and Women, are above being
under

under any Constraint, or keeping up nicely to the Rules of true Politeness in their Behaviour. Content yourself therefore, with appearing there upon publick Days, and never suffer in yourself the low Ambition of being a Servant in it, let it be in the best Shape it will. However solid and confirmed your Virtue may be, I would not answer for it were you to breathe the contagious Air of a Court. To be a *Maid of Honour* is the readiest Way to be a *dishonourable Woman*.

Of INSINCERITY.

SPEAKING of the Court, Madam, naturally leads me to caution you against Diffimulation: Preserve, with the utmost Vigilance, that Sincerity and Plainness of Heart with which Heaven has blessed you, and never deviate from the strict Truth, or endeavour to appear what you are not. Integrity and plain Dealing are Qualities which, tho' too few possess, yet all pique themselves upon; and Men, who will acknowledge all the other Errors they are guilty of, will never allow that they are not sincere; the Reason of which is, that this is a Virtue which entirely depends upon the Will, and which therefore every one is capable of. Although one so young as you, Madam, has not had many Opportunities of exerting this Virtue hitherto; yet the Aversion you manifest for the opposite Qualities sufficiently discovers the Tendency of your Heart. But as the best Inclinations may be warped by bad Example, and by associating with perverse Company, be extremely cau-
tious

tious with whom you converse much, or with whom you cultivate Friendships; and if after you have engaged in any Ties of that Nature, you should find that you had been too precipitate in it, and were got in with Hypocrites and Dissemblers, throw off all Commerce with them at once without Ceremony or Hesitation; any Resentment they may shew for your quitting them in that manner, can't possibly be so detrimental to you, as placing any longer Confidence in them would be. This Piece of Advice is what I would beg leave, Madam, to press home upon you, as it is that on which the good or ill Success of Life frequently depends.

Of FRIENDSHIP.

NEVER pique yourself upon having a great Number of Friends and Acquaintance, which is the Folly of Abundance of People, who being willing to embrace every one, hold none; they are generally very slight Friends, who are very ready to profess themselves such: As nothing is more valuable than a sincere and solid Friendship, it requires a great deal of Time and Care to obtain it. Contract, therefore, Madam, but few Friendships, and those with People of Merit, and after due Deliberation. The Virtue and good Conduct of those we enter into a Friendship with, is of the utmost Consequence; for if their Reputation be any way blemished, let us talk as much as we please that their Faults are personal, they will in some measure reflect upon us be we never so innocent.

Avoid

Avoid as much as possible being alone in Mens Company, especially with only one. As you are very much observed, young Lady, wherever you go, it is of the utmost Importance to you to be always found in good and proper Company. When you are not with that excellent Lady, your Mother, be as much as possible with those who are agreeable to her Choice, which will secure you from being exposed to either Danger or Censure.

There are some of your Ladies of Quality of a frank and jovial Temper, who will be often proposing to you making one in their Parties of Play or Diversions; if it be convenient to you to accept the Offer, and every thing be within the Rules of Prudence and Modesty, it is an Honour done you: but should you have any secret Reasons to excuse yourself, take particular care that they don't perceive it, especially if it in the least relate to their Conduct, which would give grievous Offence; but rather pretend being indisposed, or having other Engagements, or any thing else, that your own good Sense shall dictate upon the Occasion.

It is possible, indeed, that you may sometimes be obliged, contrary to your Inclinations, to be in Company with those whose Reputation in Life is not of the most unblemished Cast, in that case be singularly cautious of your Behaviour before them. As your Conduct is a standing Reproach to theirs, they'll not fail to watch narrowly for something to take advantage of in it, and will be industrious to publish and magnify every little Slip they can possibly lay hold of, in order to reduce you to a Level

G

with

with themselves. All you have to do, Madam, in this case, is to see such People as seldom as you can, to talk with them as little as possible, to engage with them in nothing at all, and at the same time not to provoke them by any thing, if you can help it.

You may possibly be obliged to live and converse with People in the World, who are guilty of many Errors and Indiscretions in Life. If the Persons so offending are your Equals, or even inferior to you, endeavour to reform them with Gentleness and Candour; but if they are of a superior Rank to yourself, your Business is to wink at it, and not publish their Imperfections, under pretence of being sorry for them, which will have no Effect upon them, and only discover Want of Charity and Prudence in yourself.

Nothing is in higher Esteem in the World at present, than an easy courteous Behaviour, which adapts itself to all Company; but extol it as much as they please, it ought to be seasoned with Prudence and Caution.

Of doing GOOD OFFICES.

BE always ready and earnest to do a Service to every one, when an Opportunity offers; and, in order to do it with the better Grace, indulge nothing of that little, pitiful, private Envy, which is too often caused in People, by either the good Fortune or good Qualities of their Equals. Nothin can manifest a greater Selfishness, or Meanness of Spirit, than to endeavour to injure or lessen the Merit of another. Envy is the common Source of Hatred, Calumny, Contention

tention and Animosity between Families, and indeed of the principal Rubs and Disorders in Life : In order, therefore, to guard effectually against this poisonous Passion, reflect on the various Mischiefs it produces, and have always before you that excellent Maxim of Morality, which is as natural as it is just, that is, *To do as we would be done by*. Endeavour to preserve yourself always in an easy, gay, agreeable Temper, as far as is consistent with Reason and Decorum ; and be sure never to aim at Singularity in any thing, except in Modesty, Good-sense, and Good-nature. Should any thing happen in Company offensive to either of these, especially the first, disengage yourself civilly, and retire without Affectation, or assuming the Air of Prudery or Disdain, which would only serve to render you odious and insupportable ; and you know well, Madam, that true Virtue does not wear a fierce or gloomy Countenance.

Of RAGE and ANGER.

NEVER speak to any one in an eager, contemptuous or fretful Tone ; but when a Provocation is given you, reflect that being in a Passion will only discover your own Weakness ; call in therefore Reason instantly to your Aid, and let it command in spite of the first Emotions and Heats of Revenge : But should it be any thing that 'tis necessary for you to shew a Resentment of, don't do it with Violence and Animosity, nor suffer it to hurry you beyond yourself : Consider that if you can preserve a Moderation upon such Occasions as these, you'll spare yourself a great deal of Chagrin and Uneasiness in the

Course of Life ; and you'll acquire the more Esteem by it, in proportion as this Virtue of Moderation is very rare to be met with, and that too in People who set up for the highest Perfection. Man, by the Excellency of his intellectual Faculties, approaches to what is most sublime in the Nature of Angels ; but one half Quarter of an Hour of Anger tumbles him down from that Height, and places him below a Brute, where he often repents, when it is too late, that he gave himself up a Prey to such a hideous and disreputable Passion : I don't mean however, that you ought to be insensible to all Injuries or Provocations, nor even persuade you against discovering a quick Sense of them, especially if they tend to cast a Blemish on your Honour or Reputation ; but still you may speak your Mind without Heat and Extravagance, or rendring Injury for Injury ; 'tis by Reason and Mildness, not Noise, that you'll get the better of your Adversary in the Eyes of all sensible and well-bred People.

Whatever Justice a passionate Person may have on his side, we are loth to allow it him ; the wild Discomposure it occasions, naturally turns us against him. Under the Power of this Demon Anger, the highest Beauty becomes Deformity ; the Face pale, the Lips livid, the Eyes flaming out in Revenge, the Voice loud and boisterous, the Joints trembling with the tumultuous Motion of the Spirits, whilst Reason is dethroned, and lawless Fury usurps her Empire ; and when the Course of Nature is thus set on fire, the Tongue, that unruly Member, will be sure to put in for its Share of Extravagancy, and speak proud and foolish things : And thus with
a blind

a blind and undistinguishing Courage, our Passion falls foul upon every thing that comes in its way, confounding all Distinctions of Times, Persons and Circumstances, forgetting all Obligations, and neither *fearing God nor regarding Man*. In short, this Passion, when it is not under the Check of Reason, is a most accomplish'd Madness, and does more expose and lessen us in the Judgment of wise Men, than the Malice of the greatest Enemy could possibly do.

I have laid this Portrait before you, Madam, in order to give you an Abhorrence of what it represents. The natural Sweetness and Delicacy of your Temper, seems indeed to make a Dissuasive of this nature unnecessary; but the various Vicissitudes and Occurrences of Life, are too frequently found to have an unhappy Influence in this respect, which may be prevented by fortifying your Resolution with a just Idea of the Deformity of this Error.

Of GENTLENESS and MODESTY.

FROM combating Anger, I naturally pass to the Support of its opposite Virtues, Gentleness and Modesty. These are Qualities so essential to your Sex, that without them all others, however singular and brilliant, have nothing striking in them. A young Lady remarkable for them, as you are, Madam, why her Eyes, her Words, her Carriage, her Actions, and every Movement of her Mind, is free from Affectation or Indecency. By Modesty, I mean a Disposition opposite to that Imprudence, and to that confident, rash, inconsiderate Temper, which is so extremely disagreeable and unbecoming in the Fair Sex;

Sex ; a certain soft, refined and composed Air and Behaviour, which crowns the whole, and adds a Grace to every other Grace. This Quality is so very necessary, that all who would make themselves pleasing and acceptable, are obliged to call in either the Virtue itself, or the Resemblance of it, to their Assistance. One who is guilty of all those Transgressions, which we'll rather imagine than mention, if she will but put on the Mask of Bashfulness and Modesty, will please at least in this respect, and under that Veil conceal the Irregularities of her Heart, especially from those who have not had flagrant Proofs of them. I have heard it debated, in the best Company, whether it were not better for a Woman to have some Faults, with a great deal of Modesty, than to be free from every one except the Want of Modesty, and found Judgment always given in favour of the former.

Of Keeping SECRETS.

THERE is nothing in the Commerce of the World more commendable, than the religiously keeping of whatever Secret may be committed to us ; for this is a sacred and inviolable Deposite. Should a Friend, therefore, from the Esteem she has of you, intrust you at any time with a Secret, don't imagine, Madam, that under any Pretext you may impart it to another Friend, who may not perhaps keep it better than yourself. This would not only be Treachery to the former, but a Discovery of your Weakness at the same time to the latter, who will take care, if she have any Prudence, of ever placing a Confidence in you.

you. The Science of Secrecy and Silence ought to be so much more esteemed by you, Madam, as it is rare in your Sex, and as what you'll meet with a thousand Occasions for the Practice of in Life. Consider that a Secret revealed often produces infinite Mischiefs ; but if you once have acquired the Reputation of being discreet, and reserved in this respect, every one will regard you as an invaluable Treasure, and you may easily make yourself Mistress of all the Intentions of their Hearts. However, I would advise you, by all means, never to pique yourself upon being let into the Secrets of the Great, which is a Folly in too many of those who have access to them ; nor to be even very forward in receiving Trusts of that nature from them, which often prove troublesome Burdens to us. In a word, Madam, there is no greater Mark, both of Politeness and Good-sense, than the Talent of preserving both our own Secrets and those of others. If you have, therefore, any thing yourself, which you would keep concealed from the World, don't impart it to any one, whose Fidelity you are not very well convinced of, which is a difficult Matter, as the World runs now, when scarce any thing but Disguise and Self-interest prevails. Behave with Complaisance, therefore, and Civility, towards every body ; but give yourself a good deal of time to examine, if those, who may be desirous you should place a Confidence in them, be People of Virtue, Honour and Reputation ; and likewise what reason they can have to covet your Friendship in that way. Not that I would have you so very delicate and reserved, as to confide in no body, which would render your Life uneasy, as well as betray too singular a Temper,

Temper, but only advise you to act with Caution in the Case.

Of placing a CONFIDENCE in others.

YOU Ladies are too subject to place rash and indiscriminate Confidence in others, either by the Complaints you make of some Third Person, whom you imagine has offended you, or by the secret Pleasure you take in publishing the Follies of another, or to degrade and lessen any one whose good Qualities give you pain, which is a Practice as unjust as it is mean and dishonourable. It is likewise but too certain, that most of the Indiscretions Women are guilty of with the Men, arise from their intrusting them with their Secrets or Complaints, of which the latter know how to make their Advantage, and by which means you are often engaged in what you little thought of at first. This, therefore, is a very dangerous Step, and what I would particularly caution you against.

I shall say nothing to you, fair Lady, of the Rules and Decorums to be observed in either receiving or paying of Visits; how you should enter a Room or publick Place; how address or take leave of the Company; nor shall I give Directions, with regard to the mechanical Part of your Education, as Singing, Dancing, Playing on Musical Instruments, and a thousand other Particulars, which would be useless as well as endless; these are Lessons which I leave to the Masters in those several Professions, under whose Tuition you may be.

If I may be permitted to touch upon so nice a Subject, I would advise you, whenever you go to Court, to observe our excellent Princess with the utmost Attention; in whom you will find every thing to imitate that is great and amiable; where Majesty sits enthroned with all the Loves and Graces in her Retinue, and in whose very Countenance dwell Purity and Benevolence of Soul.

Of VISITING.

BUT to descend to the other Visits you make, never pique yourself in being the first to begin the Conversation by impertinent Questions, or saying any thing that is not *à propos*; nor, likewise, be one of those, who having nothing to say, fall a caressing the first Dog that comes to their Relief, and without which they would not have known how to have behaved. If the Occasion of the Visit does not afford you a Subject for Conversation, take care not to be so unprovided with one, as to be obliged to the Weather or the Hour of the Day for your Discourse. It is not at all amiss to consider, before-hand, what Topicks are suitable to the Company you are going to see, and to make yourself in some measure Mistress of them, lest they themselves should not furnish you with such; only take care at the same time, that there be no Appearance of Affectation and Vanity, nor of servile Flattery and Complaisance; but let all you say be easy, natural and modest, as well as agreeable to strict Justice and Truth. There are many People of Good-sense, who talk very little upon these Occasions, for fear of dropping any thing that might be made a bad

H

use

use of, perceiving nothing but Indiscretion and Perfidy in most Companies they converse with ; whilst others, on the contrary, chatter without Intermission, and by too much endeavouring to shew their Wit, prove they have none at all to shew.

When another Person is speaking, never interrupt the Discourse by ill-timed Questions, or by a Desire of saying what just then offers upon the Subject ; but wait till he has done, and then take your Opportunity of saying what you shall think good. If it be a Story you have to tell, avoid making long Digressions, or relating every round-about Circumstance, which some People are so ridiculously minute and tedious in, that they themselves often forget where they begun, or where they left off ; but plunge at once into the Middle of your Narrative, and take no notice of any thing but what is absolutely necessary to the Tale ; by which means you'll the better keep up the Attention of your Hearers, and likewise give others room to speak in their turn.

Of EGOTISM.

ANOTHER material piece of Advice, Madam, with regard to Conversation, which I beg leave to give you, is to talk of yourself as little as possible ; a Maxim that few put in practice so much as they ought. How many do we daily meet with in Company, who plague you to Death with their own Management or Exploits, and make *I* the *little Hero* of *each Tale* ; arresting you, if you endeavour to be gone, to inform you of Things which are foreign to every one but themselves, and detaining you to listen

to them out of Complaisance; whilst at the same time you wish to fly them as you would the Pestilence. No, Madam, the Art of Pleasing is to talk with others of their own Interests and Concerns, and not of yours.

Of the IMITATION of Others.

REMARK diligently the Behaviour and Conversation of People of an established Merit and Reputation, and endeavour to carry off every thing that you see in them proper for you to imitate. Never blush to acquire Instruction; but at the same time be not one of those who cry up every thing as marvellous, and wonder with Astonishment at what they never have seen, nor perhaps understand. This is the very Character of Ignorance itself, which it is not necessary to let other People know is your Character likewise.

Of COMPLIMENTS and CEREMONY.

MAKE no long Compliments, nor stand upon tedious Ceremonies, which are both troublesome and ridiculous; and the higher People are, we should still be less impertinent in this respect, and not put them to the Task of returning it. By the same Rule we should not persist in refusing any Honour that such Persons would confer on us. When you receive Visits from others, you must never dispense with proper Civility and Complaisance, however familiar you may be with the Persons; for it is better to have them say, you are more ceremonious than you need be, than to have them accuse you of being deficient in Respect. There

are many People in the World, who are extremely delicate upon this Article of Ceremony, and look upon the least Omission of it in any body, as a Mark of their not having the Regard and Esteem for them which they expected. When you have such People to deal with, the best way is to comply something with their Foible, to be all Complaisance, and dispute nothing they say. I own that such sort of Visits are very tiresome and disagreeable to those who receive them; but, alas, there is no being in the World without bearing a little with the Imperfections of its Inhabitants.

Of Asking QUESTIONS.

ANOTHER Maxim, Madam, which I would have you lay down to yourself, is never to ask a Person to tell you any thing which it is not necessary you should know. For Instance, Suppose you meet an Acquaintance in the Street, or on the Road, 'tis quite want of Good-breeding to enquire of them where they are going, or whence they came; which is a very common Compliment from those who know no better. Such Questions as these are extremely indiscreet; for there may often be Reasons when they cannot properly be answered, and consequently they must create a Confusion on both sides. In Conversation at Table be particularly cautious, when Servants are present, not to let a Word slip but what is just, reasonable, and inoffensive; considering always before you speak, and preventing the Vivacity of your Imagination from betraying your Caution. I have known many Mischiefs arise from want of

Circ-

Circumspection in this respect ; for those Gentry seldom put the best Construction on what they hear, or lessen it in the telling.

Of BEHAVIOUR towards rude young Fellows.

YOU will sometimes, even in the best of Company, meet with presumptuous, brutish, impudent young Fellows, who think themselves at liberty to say or do any thing from the good Opinion they have of their own Persons. In this case, your Business is to avoid, as much as possible, either conversing with them, or hearkning to them ; and if they offer at saying any thing that is too free, and contrary to the Decency and Respect they ought to shew you, don't reflect upon their Ill-treatment in harsh Terms, but immediately disengage yourself with Civility, and without saying any thing to provoke them : The Vexation at being repulsed, will otherwise make them impertinent ; and as such Persons don't always want Wit, though they want Good-manners, they would have their Revenge on you by inventing Scandals, which might wound a Reputation the best established.

Of RIDICULE.

NEVER endeavour to divert yourself with, or take any Advantage of the Simplicity and Incapacity of others, especially of either Fools or Children. Mend or inform them if you can ; but if you can't do that, pity them at least : Neither indulge, Madam, that criticising, ridiculing Temper which suffers nothing to escape it, and which is always prying
after

after something to raise a Laugh at another's Expence. If any one should be guilty of a Mistake in Company, where you are present, don't, if possible, appear to have perceived it; but if it be too flagrant for you to pretend Ignorance, so far from diverting yourself with it, as too many will, endeavour to excuse and palliate it in the best manner you can.

Of trusting to APPEARANCES and REPORTS.

I HAVE often advised you, Madam, not to give too easily into Appearances, and especially into the Marvellous of Things. You must not place too great Credit, in the Intercourse of Life, to any thing, but what is within reach of your own Eyes and Knowledge; you will be told an infinite Number of things, for which it is sufficient for you to have an historical Faith, and which you ought to regard no farther than as they relate either to your own Interest, that of your Friend, or that of Justice.

Particular Care ought to be taken in this respect, with regard to the high and mighty Characters, which are given of those who are in eminent Dignity and Splendor of Life. How many have found themselves deceived, by having too readily, and upon the Credit of others, raised Temples to those who have not even deserved a Grave, whilst they knew nothing of them but what they had from those who were their Friends, and from the Panegyricks spread abroad upon them: They were dazzled with the Glare of their Characters, and the wonderful things related of them; but when they came to examine strictly into the Matter, they perceived that these
Men;

Men, who were said to be Gods before, were as wicked and weak as any of their Fellow-Mortals; that the Smiles and Bounty of blind Fortune had set them aloft, and gained them illustrious Flatterers, who had imposed upon our Credulity. This is like looking upon a Picture at a distance, through a Perspective which gives you the Resemblance of a charming Portrait; but when you come nigh, it proves nothing but a wretched Piece of Sign-post Dawbing.

Of HOPE and BELIEF.

IT is an Error very common with young Persons of your Sex, Madam, to believe or hope too easily. This springs from their not having experienced the Infidelity of Men, and how little Confidence ought to be placed in what they promise or swear.

Of IDLENESS.

OF all things, young Lady, fly Indolence and Idleness, which are two of the greatest Vices, because they are the Parents of most. Pride and Luxury, with a long Retinue, are their pernicious Offspring. And indeed the idle Person could not possibly know how to pass her Hours, if she had not Indulgences of every kind to sweeten some, and the solicitous Deckings of Vanity to take up others. How many Hours are her pretty Morning Eyes list up to nothing but a Glass? That thin Shadow of herself is the Idol to which she pays all her Devotions! and when, with much Care and Time, she has arrayed and marshalled out herself, she spends as
much

much more too in the Complacency of viewing this with eager Eyes and Appetite, surveying every Part, as if only drest a Prospect for herself. And why all this? Why then truly she is in a Condition to loiter away the rest of the Day, in slaying of Hearts or Reputations, either in imprudent Gallantries with those of our Sex, or impertinent Visits with those of her own. Here, though idle in what concerns herself, she becomes busy enough in other People's Affairs. As she has no other Employment for her Time but Talking, and has neither so much Virtue as to delight in talking good things, nor so much Wit as to be able to say innocently diverting ones, she must of necessity talk of others, censure and defame. This is indeed her only poignant Conversation. Gall is Sauce to all her Entertainments. 'Tis the Poison of Asps that is under her Lips, which gives Relish to all her Discourses. These, Madam, are some of the Brood of Idleness; in order to avoid the Snare of which, regularly parcel out your Time, and allot a proper Province to every Part of it, but as small a one as you please to Visiting and Diversions, which engross the whole of most of your Station and Sex.

Of appearing often in PUBLIC PLACES.

MOST of you young Ladies, who have Beauty to boast, are desirous of being seen and admired, and in order to that, are industrious in frequenting publick Assemblies, Play-houses, and the Park; but remember, Madam, that a Beauty concealed, is more esteemed and pursued, than one who every day exposes herself to the Sight of the whole World.

You

You know the *Italian Device*, Madam, for a Rose a little blown.; *Quanto men si monstra tanto è piu bella*, The more she's shewn the less she's fair.

Of HOUSWIFRY and FRUGALITY.

YOU may think it, perhaps, a low Part of Instruction, to advise you any thing with regard to Family-Transactions. No matter, Madam, 'tis a necessary one. While you are thus young then, and under your Mother's Directions, endeavour to make yourself Mistress of every thing proper in that respect, by which you may ease her, as well as inform yourself. Look round you, and observe if the various Domesticks discharge their respective Duties, yet lay it down for a Maxim, never to treat them with an imperious Manner, or with an Air of Contempt, which procure you their Hate sooner than their Submission and Respect. When they do well, obtain Rewards and Encouragements for them; when the contrary, inform them of it, and reprove them with Mildness; if that won't do, you may proceed to Threats; but never be the Cause of their Dismission, unless all gentler Methods fail. You should not think it beneath you neither, to be acquainted with Weights, Measures, and the Value of every thing necessary in a House; when you come to be Mistress of a Family yourself, Madam, you'll find this Knowledge, which may now look trifling to you, a very considerable Treasure. They who live at an unlimited Expence, generally become the Subject of publick Rallery; whilst the very Persons, who reaped the Fruits of their Extravagance, are the first to join in the Laugh against them. But, at the same time, be
I extremely

extremely cautious not to fall into the opposite Error of Nearness and Avarice. This is the most mean and odious of all Dispositions. No, Madam, judge as nicely as you can how far is suitable to your Income and Station, and if you must be guilty of some Excesses in this Article of Expence, I had rather it were on the side of Liberality, than on the contrary. Fools have always an Ambition of imitating those in their Way of living, who are more wealthy and better able than themselves, and so reckon every thing necessary that such have; whilst People of Sense judge for themselves, and proceed agreeably to what they know of themselves, by which means they are always able to support their own Condition, without having occasion for the Assistance of others.

Of LEARNING *proper to a young* LADY.

IT is not necessary for a young Lady to be a Scholar, but yet a Knowledge of the foreign living Languages, as *French* and *Italian*, as well as a thorough Skill in her own, is highly requisite. Writing a good Hand likewise, even Arithmetick, or casting Accounts, as it is called, are very necessary Accomplishments; for however mechanick the latter may be thought by your false Pretenders to Politeness, it is of great Service in preserving you from being imposed on, and obliged to rely on other People, who may deceive you, or be deceived themselves. Writing a good Hand too, and even spelling right, are held in contempt by the People of Taste above-mentioned, which made one of our Poets very satirically, as well as justly, remark upon reading a Super-

Superscription of a Letter, where was the Reverse of both those, *That it came from a Person of great Quality, or — No Quality at all.*

Of LETTER-WRITING.

THERE is not a more improving, as well as a more agreeable Entertainment, Madam, than that of Writing Letters. They are Emanations of ourselves, by which we do, as it were, talk and act in several Places at a time. Besides, they are of the utmost Advantage in our Intercourse with the World; a Letter, well wrote, is frequently of great Assistance in Matters of the highest Importance to us, as it is a known thing that there are many, who can write with more Eloquence and Force than they can speak. This is a great Means of keeping up serviceable Friendships, rectifying many Misapprehensions, and appeasing little Resentments and Discontents. It is likewise an agreeable way of employing your Genius and Wit, and makes pure and studied elegant Expressions familiar to you, especially when you correspond with such as are polite themselves. There are as great a Variety of Rules for Writing well, as for Talking well; the Ignorance of most of your Sex, therefore, in this Science, who generally are guilty of as many Faults as they pen Words, arises from their not caring to be at the pains required to excel in it. Not but this Talent of Letter-writing may be turned to several idle and pernicious Purposes, by loose and unguarded Minds, that however is no more than every excellent Acquirement is obnoxious to, and is therefore no Ob-

jection to it in general : Only observe these few short Rules in the Practice of it, never, unless upon some singular Emergency which may warrant it, to write to any one but of your own Sex, nor to any but of such a Quality and Reputation as not to lose any of your own by it, nor to any one whomsoever, without the Permission of those under whose Jurisdiction you may be, and before whom you may safely lay the whole of your Correspondence.

Of the CHOICE and ENTERTAINMENT
of BOOKS.

AS to the Choice of your Books, Madam, it would be too tedious to be here particular in that respect, neither have I any Occasion, being already convinced of your Discernment and Delicacy in it. You are neither fond, I know, of Novels or Romances, because you justly judge that both the fictitious and the marvellous leave false Notions and Images upon the Mind, which produce nothing either advantageous or solid. Moral Fables, and even Plays of the same Tendency, may have something instructive, as well as pleasing in them; as to the latter, a well-wrote Tragedy raises in the Mind a conscious Terror, or excites a generous Compassion; whilst its Sister, Comedy, like a witty Lecturer, both laughs and lashes Vice and Folly out of Countenance : For the first read *Shakespear*, *Otway*, and *Racine*; and for the latter, I can recommend but few, except the celebrated *Moliere*, who is as preferable for his Chastity and Moral, as he is for his Wit and Humour, to the rest of our modern Writers. As to History, Ma-

dam,

dam, I think a competent Knowledge in that of your own Country, and of a few of her Neighbours, whom she is more intimately concerned with, is quite sufficient for a young Lady ; not that there would be any harm, at the same time, in knowing that *Achilles* was a *Grecian*, *Pompey* a *Roman*, and the celebrated *Cleopatra* no more than a crafty *Egyptian*. For Books in Divinity be directed by the most virtuous and rational of such of your Friends, who are engaged in that Profession. Philosophy, I think, Madam, is a Study without a Lady's Sphere ; and if you are either told or read enough of it to know, that the Earth moves round the Sun, and not the Sun round the Earth ; that the Eclipse of that Luminary is occasioned by the Moon's Interposition between it and the Earth, and the Eclipse of the Moon by the like Interposition of the Earth between it and the Sun ; that the Flux and Reflux of the Tide is chiefly owing to the Influence of that same Moon upon the Ocean ; that Thunder and Lightning are mere natural Causes, and that when it hails there is no Fracture in the Skies, as the poor *Pagans* believe, who conceive it to be made of Glass ; that if a Comet appears the World's not therefore at an end ; and lastly, that twelve o'Clock at Night is not twelve o'Clock at Noon, as you Ladies, by your way of Life, seem to be entirely convinced of at present.— When your reading in this Branch of Literature, I say, has gone as far as all this, Madam, 'tis full time for you to put a Stop to its farther Progress. There are two Particulars more, Madam, which I beg leave to give you my Advice in, with regard to Books ; one of which is to read through what Book
you

jection to it in general : Only observe these few short Rules in the Practice of it, never, unless upon some singular Emergency which may warrant it, to write to any one but of your own Sex, nor to any but of such a Quality and Reputation as not to lose any of your own by it, nor to any one whomsoever, without the Permission of those under whose Jurisdiction you may be, and before whom you may safely lay the whole of your Correspondence.

Of the CHOICE and ENTERTAINMENT
of BOOKS.

AS to the Choice of your Books, Madam, it would be too tedious to be here particular in that respect, neither have I any Occasion, being already convinced of your Discernment and Delicacy in it. You are neither fond, I know, of Novels or Romances, because you justly judge that both the fictitious and the marvellous leave false Notions and Images upon the Mind, which produce nothing either advantageous or solid. Moral Fables, and even Plays of the same Tendency, may have something instructive, as well as pleasing in them; as to the latter, a well-wrote Tragedy raises in the Mind a conscious Terror, or excites a generous Compassion; whilst its Sister, Comedy, like a witty Lecturer, both laughs and lashes Vice and Folly out of Countenance : For the first read *Shakespear*, *Otway*, and *Racine*; and for the latter, I can recommend but few, except the celebrated *Moliere*, who is as preferable for his Chastity and Moral, as he is for his Wit and Humour, to the rest of our modern Writers. As to History, Ma-
dam,

dam, I think a competent Knowledge in that of your own Country, and of a few of her Neighbours, whom she is more intimately concerned with, is quite sufficient for a young Lady ; not that there would be any harm, at the same time, in knowing that *Achilles* was a *Grecian*, *Pompey* a *Roman*, and the celebrated *Cleopatra* no more than a crafty *Egyptian*. For Books in Divinity be directed by the most virtuous and rational of such of your Friends, who are engaged in that Profession. Philosophy, I think, Madam, is a Study without a Lady's Sphere ; and if you are either told or read enough of it to know, that the Earth moves round the Sun, and not the Sun round the Earth ; that the Eclipse of that Luminary is occasioned by the Moon's Interposition between it and the Earth, and the Eclipse of the Moon by the like Interposition of the Earth between it and the Sun ; that the Flux and Reflux of the Tide is chiefly owing to the Influence of that same Moon upon the Ocean ; that Thunder and Lightning are mere natural Causes, and that when it hails there is no Fracture in the Skies, as the poor *Pagans* believe, who conceive it to be made of Glass ; that if a Comet appears the World's not therefore at an end ; and lastly, that twelve o'Clock at Night is not twelve o'Clock at Noon, as you Ladies, by your way of Life, seem to be entirely convinced of at present.— When your reading in this Branch of Literature, I say, has gone as far as all this, Madam, 'tis full time for you to put a Stop to its farther Progress. There are two Particulars more, Madam, which I beg leave to give you my Advice in, with regard to Books ; one of which is to read through what Book
you

you please upon one Subject, before you begin upon another, and not load your Memory with a confused Mass of different Ideas and Images, which will be the Cause of your retaining nothing as you ought, and of your being acquainted with things only by halves.

After all, Madam, the Diversions of Reading, if they are well chosen, entertain and perfect at the same time, and convey Wisdom and Knowledge through Pleasure. In conversing with Books, we may choose our Company, and disengage without Ceremony or Exception; we need not undergo the Penance of a dull Story from a Coxcomb of Figure; but may shake off the Haughty, the Impertinent and the Vain at pleasure: Besides, Authors, like you Ladies, generally dress when they make a Visit. So Respect to themselves makes them polish their Thoughts, and exert the Force of their Understandings more than they would, or can do, in common Conversation; so that the Reader has, as it were, the Spirit and Essence in a narrow Compass. Books are a Guide in Youth, and an Entertainment for Age; they relieve us under Solitude, and keep us from being a Burden to ourselves, help us to glide over the Rubs of Life, and lay our Cares and Disappointments asleep; and, in a word, when well managed afford Direction, Discovery and Support.

Of DRESS.

FROM the Choice of Books, which are the Dress of the Mind, I descend to Clothes, which are the Ornaments of the Body; and here, Madam, be
always

always genteel without Affectation : It is a common Saying, that such a one is as clean as a Bride, and being so always is certainly a ready way of becoming one; for there is nothing gives a Man a meaner Opinion of a Woman, than too much Carelessness and Negligence in this respect: It is very commendable therefore in a young Lady, to endeavour to make herself remarkable by so laudable an Inclination, provided that it be free both from Vanity and Excess. Let your Dress be always agreeable to your Condition, by exceeding that you'll only make yourself the Jest of your Equals, and the Scorn of your Superiors. Follow the Example of those, whose Conduct in this Particular is generally approved, and never make the Choice and Colour of a Silk, the Chasing of an Equipage, the Water of a Brilliant, or any of those exterior Ornaments, which only glitter on the Senses, a Business of such Importance, as too many do. By this means you will not only deliver yourself from an irksome Piece of Slavery, but will be a Model likewise of Modesty to those who are desirous to extricate themselves from the Extravagance of Fashion. We frequently judge of Persons by their Habit, and are seldom or ever mistaken by so doing. Good-sense, or the Want of it, appears in every thing we put on. For private Persons to go pompous, either in Equipage or Clothes, is but a vain-glorious Publication of their Grandeur, a silent triumphing over the Inferiority of others, and proclaiming themselves to be *Some-body*; whereas a modest Person would think it more agreeable to conceal, than to make a needless Ostentation of his Wealth. Would it not look odd in a Soldier to give in a *History* of his Valour

lour in Conversation? or for a Man of Learning, to make Harangues upon his own Parts and Performances, and tell the Company how ignorant they are in respect of him? And the Case is just the same. Believe me, fair Lady, true Politeness does not consist in being carried about in gilt Cars, trickt out in foreign Gewgaws, and escorted by a Troop of burnished Slaves. An Ape, in these respects, may be as polite as an Emperor. People who are distinguished by Fopperies of this kind, shew they are conscious of having little other Worth, and that the greatest part of their Gentility is owing to their Wardrobe. Having nothing to recommend them to the Esteem of the Judicious, they are contented to take up with the Ceremony of the Ignorant, and, with a little Pageantry and Glare, draw the gazing unthinking Vulgar to admire them. However, Madam, notwithstanding what I have here said against the Luxury of Dress, which is carried to such a criminal Height amongst us at present, some Grains of Allowance must be made to young Ladies of your Fortune and Distinction: A well-chosen Dress may carry a Gracefulness with it, and shew a Delicacy and Exactness of Fancy in the Wearer; and the proper mixing of Light and Shade discovers a considerable Genius for Painting. As to the reigning Mode, I should choose, were I in your place, Madam, neither to lead nor to lag in it, provided it were modest and decent, much less to run into the contrary Extreme, and make myself singular, by being out of it.

I shall take up no more of your valuable Time, fair Lady, upon this Head, than to make it my earnest Request to you, to take every Opportunity of
encou-

encouraging and recommending the Products and Manufactories of your native Country, and banishing all the Tinsel of foreign Incroachers. Such an Example as yours, will create a general Emulation, and the *first in fashion then, as the Poet says, will be the most polite.*

Of BEHAVIOUR *at* TABLE.

HAVING thus, Madam, gone with you through the Ceremonies of the Dressing-Room, give me leave to see you in the next place seated at Table, where there are a great many Rules and Decorums to be observed. The Head, Arms and Eyes ought to maintain their several Posts; so that a Grace and Symmetry may flow from the whole Body. It is very unbecoming in a young Lady to look round about, and examine the several Dishes, or to talk of what is good or otherwise, or what she likes or dislikes. Young Persons of your Sex are always strictly remarked at Table, and from their Behaviour there, a Judgment is formed of their Education and Conduct. Above all things, never indulge, whether at home or abroad, in high Dishes, rich Sauces, or strong Liquors of any kind, which only serve to overcharge the Body with noxious Humours, and impair the Vigour and Vivacity of the Mind, and are equally Foes both to good Health and good Sense. There is one Error more, Madam, which I beg leave to caution you against under this Article; which is the Affectation of a nice and refined Palate. This betrays Whim and Caprice, and is a false Delicacy arising from the Vanity of being distinguished from other

K

People.

People. It is an Indiscretion which your Sex are extremely liable to, and yet is a Disease they might easily cure themselves of, it being only in the Imagination. One pretends an invincible Aversion to such a Dish; another can't see a Cat or a Mouse, but they must presently be in a Fit; Things which have nothing at all offensive in them, but what is created by their fantastical Humour.

Of ASSEMBLIES, OPERAS and PLAYS.

DINNER being over, and the weighty Business of the Tea-Table gone through, do me the Honour, Madam, to let me gallant you to the Assembly, Opera, Play, or some other of the publick Diversions; where, not to compliment myself, I would request you never to be seen but in the best of Company, and when you are invited by Persons whom it would be Ill-manners to refuse. Your Business in going to an Assembly, is to accompany your Friends, meet your Acquaintance, observe how others dance, and dance as well as you can yourself; however, as it may give occasion to Interviews, and Addresses of a more particular Nature, you ought to carry a great deal of Precaution along with you, and arm yourself with all your Wisdom and Discretion. When you are at a Play, I would not have you fancy, that because you are in a Place where People go only for Diversion, that you may be under less Restraint there than in any other Place; not that I am against your appearing pleased and diverted at seeing the Vices and Follies of Mankind well represented, and wittily ridiculed in a good Comedy; for it would be absurd and conceited in
you

you to assume an Air of Gravity and Reserve, whilst every body else was laughing round you ; but only take care to remember the Part you ought to perform yourself ; indulge a lively Mirth for a while if you please, but without Clamour or Extravagance ; taking care at the same time that Purity and Modesty always appear to be your governing Principles.

Of PLAY.

PLAY, Madam, is so necessary a fashionable Accomplishment, that though we can't practise it without the Loss either of our Time or our Money, yet 'tis allowable to give into it under proper Regulations ; you might else be as well out of the World. When you are obliged, therefore, to be engaged in this manner, preserve yourself free from all Passion, as well as Excess. You need not be told, that we always judge of the Temper of a Person from what we see of it at Play : A Person naturally covetous, or passionate, upon the least Loss, betrays himself ; Nature immediately peeps through the Veil, and the Tongue betrays the real Motions of the Heart. Resolve with yourself, for this reason, never to play deep, that neither winning nor losing may have any Effect upon you, and that you may preserve the same Harmony and Evenness of Temper, which you are so remarkable for, Madam, upon all other Occasions.

Of SELF-CONVERSATION.

HAVING thus, Madam, attended you through all the publick Places, and made one with you in every Company or Party you can be supposed ever to be

engaged in, I think it time to retire, and leave you. Learn, Madam, to bear being alone, and to converse with yourself; in order to succeed in which, you have nothing to do, but to furnish yourself with virtuous and laudable Employment. Idle Persons and Fools are obliged to have perpetual Recourse to other People for Conversation, because they can't be in any Company so bad as their own.

Of CHARITY.

I HAVE but one word more to say to you, Madam, which is upon the Subject of Charity. This is the most amiable and enchanting Quality a young Lady can possibly be possessed of, *an Ornament of Grace upon her Head, and a Chain about her Neck.* Pity, Compassion and Benevolence, with all the Class of the tender and more refined Passions, seem to be the peculiar Property of the Fair, and would make one think they were appointed Stewards and Almoners for Heaven, to dispense the Blessings of its Providence to the Creation. The Exercise of Humanity is a fair Indication of a truly polished and dignified Disposition, and is the most shining Privilege and Distinction of Fortune and Grandeur. Birth, Riches and Health, and all the other Advantages you enjoy, in Exclusion of Millions below you, would lose half their Splendor and Value, if not turned to succour, redress, and reform. But I am growing too serious, and you'll fancy presently, Madam, that I have transported you at once from the Play-house to Church.

I have thus, fair Lady, made a Trial myself of the Goodness of your Nature, by trespassing so long upon

upon it, and obliging you, which is the most irksome of all irksome Things, to sit for your Picture; tho' indeed I have only given the Outlines at last, being quite unequal to the Task of finishing the Portrait. However I hope I have succeeded so far, as that others may be able to form from it a reasonable Notion of true Politeness, and the several Devoirs of Life requisite in a young Lady of your Condition. You may be surpris'd, perhaps, Madam, that I have not called in more Quotations to my Assistance; but the Reason of this was, that I had no occasion to lose sight of you, or go any where else in quest for what to say upon this Subject, and by which to inform the rest of your Sex, how they may become, like You,

Polite to Heaven, their Neighbour, and Themselves.

F I N I S.



BOOKS lately Published by J. WATTS: And
Sold by B. Dod at the *Bible and Key* in *Ave-
Mary-Lane*, near *Stationers-Hall*; and by the
Booksellers in Town and Country.

OCTAVO.

Just Published,

THE KNOWLEDGE of DIVINE THINGS
from REVELATION, not from REASON or
NATURE. Wherein

The Origin and Obligation of Religious Truths are demon-
strated: Arguments of Deists, Moralists, &c. improved
to have no Foundation in Nature or Reason. The Inlets of Knowledge,
The Law of Nature, The several Texts of Scripture relating to this Subject,
The Works of Creation, The Eternal Fitness and Reason of Things,
The Demonstration of a Supreme Being, &c. are fully
considered and explained.

By a GENTLEMAN of ~~Brazen-Nose~~ College, Oxford; now
of the Diocese of Chester.

The MIRACLES of JESUS VINDICATED.
In Four Parts.

Part I. Containing the Proofs of JESUS's RESUR-
RECTION stated, and the Objections to it answer'd.

Part II. Containing, A Defence of the Literal Story of
JESUS's driving the BUYERS and SELLERS out
of the TEMPLE; and suffering the DEVILS to en-
ter into the Herd of SWINE.

Part III. Containing, A Defence of the Literal Story of
JESUS's causing the BARREN FIG-TREE to
Wither away, and His turning the WATER into
WINE.

Part IV. Containing, A Defence of the Literal Story of
JESUS's healing the INFIRM MAN at the POOL
of BETHESDA; and his healing the PARALY-
TICK, who was let down through the ROOF. The
Fourth Edition. Price 1 s. 6 d.

The SCRIPTURE-DOCTRINE of the
CHRISTIAN HIERARCHY: In which are
some Remarks concerning the Doctrine of Remission of Sins.

The THIRD EDITION, Corrected,

Curiously Printed in Four Volumes, Octavo,

*Adorned with large MAPS, and a great Variety of COP-
PER-PLATES, Engraved by G. Vandergucht.*

The GENERAL HISTORY of CHINA,
CHINESE TARTARY, COREA and THI-
BET,

BET, done from the celebrated Work of the PERE DU HALDE; in which are comprised all the Authentick Accounts formerly published by Father LEWIS le COMTE, and Others, concerning that Empire.

By R. BROOKES, A. M. Rector of Ashney in Northamptonshire.

In this Work are included a great many Translations and curious Extracts of Chinese Books upon most of the Arts and Sciences, and an entire Chinese Tragedy, with the entertaining Travels and Adventures of several of the Jesuit Missionaries, and others in those Countries.

A New Compendious FRENCH GRAMMAR. For the Use of SCHOOLS. Particularly adapted to the Genius of the ENGLISH LANGUAGE. By the help of which any English Learner, even of a moderate Capacity, may be enabled to read, write, and speak French correctly and fluently, in a short time. To which is prefixed, A LETTER from the AUTHOR to a Friend in the Country; containing a familiar Method of rendering this short Grammar of general Use, with less Expence to SCHOLARS, and less Time and Pains to MASTERS, than have hitherto been thought requisite. With the Addition of Gentile and Easy DIALOGUES on several Subjects. By J. B. OZINDE, AUTHOR of the Large Rational and Practical FRENCH GRAMMAR. The SECOND EDITION, with Corrections and Additions.

Lately Published,

Dedicated to Sir MATTHEW DECKER, Baronet,
The THIRD EDITION of

A Genuine HISTORY of NADIR-CHA, Present Shah or Emperor of Persia, formerly called THAMASKOULI-KAN. With a particular Account of his Conquest of the MOGUL's Country. Together with several Letters between Nadir-Cha and the Great Mogul, and from Nadir-Cha to his Son. The whole translated from an Original Persian Manuscript procured abroad by the Honorable JOHN ALBERT SECHTERMAN, President of the Dutch Factory at Bengal, by his Order done into Dutch, and transmitted here. With an Introduction by the Editor, containing a Description and compendious History of Persia and India. Price 1 s. 6 d.

Mr. GAY's Fifty One NEW FABLES in Verse,
(Invented for the Amusement of His Highness WILLIAM
Duke

Duke of Cumberland); With Fifty One Cuts, designed by Mr. Kent and Mr. Wotton, and engraved by Mr. Baron, Mr. Vandergucht, and Mr. Fourdrinier. The Fifth Edition.

D U O D E C I M O.

*Lately Published, very neatly Printed, in Ten Volumes,
With a Frontispiece to each Comedy.*

THE WORKS of MOLIERE Complete in French and English. Being a very proper PRESENT to all young Gentlemen and Ladies at Boarding-Schools, &c. as not only of the highest Use and Instruction to those who learn the French Language, but likewise the most Innocent and Entertaining Amusement to others.

The Original Text from which this Translation was done, is taken from the late Grand Paris Edition published by that Learned Editor Mr. LA SERRE in Six Volumes, Quarto, and sold at the Price of Six Guineas. An Edition so superior to any of the former, that it has given quite a new Face to the Author.

DR. CROXALL'S FABLES of ÆSOP and OTHERS, newly done into English. With an Application to each Fable. Illustrated with 197 Cuts.

—— garrit aniles
Ex re Fabellas.——Hor.

LES AVANTURES de TELEMAQUE Fils d'Ulyffe. Par feu Messire Francois de Salignac de la Motte Fenelon, Preceptuer de Messeigneurs, les Enfans de France, & depuis Archevêque Duc de Cambrai, Prince du Saint Empire, &c. Nouvelle Edition conforme au Manuscript original. Avec les Remarques pour l'eclaircissement de cet Ouvrage.

POEMS on SEVERAL OCCASIONS. With some SELECT ESSAYS in Prose. In Two Volumes. By JOHN HUGHES, Esq; Adorned with Sculptures.

The Siege of Damascus. A Tragedy. By JOHN HUGHES, Esq;

Athaliah. A Tragedy. Translated from the French of Monsieur Racine. By WILLIAM DUNCOMBE. The Second Edition.

Sir Walter Raleigh. A Tragedy. By Dr. SEWELL.

s
e
o
-
.
n
t.
-
N
of
.

4